

opinion on this subject seems too great to be rejected as a mere fancy. So closely did the rites of Osiris resemble those of Adonis at Byblus that some of the people of Byblus themselves maintained that it was Osiris and not Adonis whose death was mourned by them.¹ Such a view could certainly not have been held if the rituals of the two gods had not been so alike as to be almost indistinguishable.

Herodotus found the similarity between the rites of Osiris and Dionysus so great, that he thought it impossible the latter could have arisen independently; they must, he supposed, have been recently borrowed with slight alterations, by the Greeks from the Egyptians.² Again, Plutarch, a very keen student of comparative religion, insists upon the detailed resemblance of the rites of Osiris to those of Dionysus.³

We cannot reject the evidence of such intelligent and trustworthy witnesses on plain matters of fact which fell under their own cognizance. Their explanations of the worships it is indeed possible to reject, for the meaning of religious cults is often open to question ; but resemblances of ritual are matters of observation. Therefore, those who explain Osiris as the sun are driven to the alternative of either dismissing as mistaken the testimony of antiquity to the similarity of the rites of Osiris, Adonis, Attis, Dionysus, and Demeter, or of interpreting all these rites as sun-worship.

No modern scholar has fairly faced and accepted either side of this alternative. To accept the former would be to affirm

in *Mythographi Graeci*, ed. A. Westermann, *Protrept.* ii. 19, p. 16 ed. mann (Brunswick, 1843), p. 368 ; Potter. Nonnus, *Dionys.* iv. 269 sq.; Cornutus, i *Lucian*, *de Syria*, 7.

Accord-
Theologia Graecae Compendium, 28 ; ing to professor Ed.' Meyer,
 the rela-
 Ausonius, *Epigrammata*, 29 and 30. Jones of Egypt to Byblus
 were very
 For the identification of Osiris with ancient and close; he
 even suggests
 Adonis and Attis see Stephanus that there may have
 been from early
 Byzantium, s.v. 'Apoos; Damascius, James an Egyptian
 colony, or at all
 "Vita Isodori," in Photius, *Bibliotheca* events an Egyptian
 military post, in
thea, ed. Im. Bekker (Berlin, 1824), the duty> the commercial
 importance
 p. 343<2, lines 21 sq.; Hippolytus, of Byblus arose
 from its possession
Refutatio omnium haeresium, v. 9. p. of the 'fine cedar forests on
 the Lebanon;
 168 ed. Duncker and Schneidewin; the timber was
 exported to Egypt,
Orphica, Hymn 42. For the identi- where it was in great
 demand, See
 rkation of Attis, Adonis, and Dionysus gd. Meyer, *Geschichte des
 Auerums?*
 see Socrates, *Historia Ecclesiastica*, iii. j_ 2> pp. xj og r sgg
 2^ (Milne's *Patrologia Graeca*. lxvii. 0 Tir
 448); Plutarch, *Quaestiones Con-* * Herodotus, 11. 49-
viviales, iv. 5. 3; Clement of Alex-³ Plutarch, *Isis et Osiris*,
 35.